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Special Diamond Found from Prison

Ahmad Zaidi Johari^{a*}, Mohd Izam Ghazali^b, Tamby Subhan Mohd Meerah^c, Alis Putehd, Taufiq Hail Ghilan^e

^a University Utara Malaysia, School of Education UUM, Kedah 06010, Malaysia^b University Utara Malaysia, School of Education UUM, Kedah 06010, Malaysia^c Universiti Kebangsaan Malaysia, Faculty of Education, Bangi 43600, Malaysia^d University Utara Malaysia, School of Education UUM, Kedah 06010, Malaysia^e University Utara Malaysia, College of Arts & Sciences UUM, Kedah 06010, Malaysia

Abstract

The study aims to examine the factors that cause positive behavior changes while in jail and after release. The research questions are: 1) How does imprisonment change a criminal towards positive behavior? 2) What causes the ex-convict to change after release? 3) How to maintain the good change after release? This study is qualitative and retrospective in nature. Observation and semi-structured interviews were administered. The sample was a prisoner who is illiterate and lacks nurture from his family since childhood. During his imprisonment, his inmate, a religious teacher encouraged him and the other prison mates to study religion and perform religious acts. From the interview it is found that due to encouragement and habitual religious practices the prisoners have changed to a positive behavior; both in prison and outside due to the nurtured environment. It is recommended that suitable environments be planned especially in the spiritual aspect.

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1. Introduction

A prison is an institution in which individuals are forcibly confined and denied a variety of freedom under the authority of the government as a form of punishment (Douglas Harper, 2013). Rehabilitation aims to reform the

* Ahmad Zaidi Johari. Tel.: +6-019-267-6634

E-mail address: a.zaidi@uum.edu.my or author@institute.xxx

prisoners and render them a good figure when returning to their community. It also aims to prevent these prisoners, after release, from re-entering the crime field or return to their former state of being offenders. There are many techniques used for preventing the return to crime which includes educational and vocational training, psychological rehabilitation, and dealing with various problems the offender may have experienced in life. In some prisons, drug-addict prisoners are also given treatment.

The laws relating to illicit or entertainment drugs are strict and the penalty for breaking them is severe. For example, Malaysia strictly enforces its drug laws and Malaysian legislation (sale of Drugs Act 1952 revised 1989) provides for a mandatory death penalty for convicted drug traffickers. Under Malaysia anti-drug laws, any person found in possession of at least 15 grams of heroin, 200 grams of cannabis is presumed to be trafficking drugs. The prisoner must stay in accordance with regulations of the country, and the rehabilitation activities remain until the prisoner's release. The Malaysian prison is the responsibility of the Ministry of Internal Security and Malaysian Prisons Department serving the community by holding those sentenced by the court (Malaysian Official Prison Porter 2014). The goal of prison, in addition to punishment, is to effectively create a positive behaviour to reduce violence, victimization, and recidivism. Its mission is to safeguard the security and safety amongst people and, at the same time, provides appropriate rehabilitation and reform programs for the inmates.

Incarceration can be a wake-up call for people who commit crime. It can be a time for introspection and evaluation of one's life—a time to reflect on the past, present, and future. As a result, prison rehabilitation programs often seek to provide skills in self-evaluation and self-development in order to help prisoners in their quest for greater self-knowledge, better behaviour and future direction. Moreover, it is crucial to know the factors that trigger the development of the criminal deviation into crime to better understand the reasons for desistance from crime (Haggård, Gumpert, & Grann, 2001). Consequently, this paper is exploring the real reasons for development of criminal behaviour and the rationale behind the desistance and prevention of relapse of ex-offenders.

2. Methodology

The interview was conducted during a home visit, using semi-structured method with open-ended questions, to probe deeper into the issue and find out the real causes and rationale behind his crime and desistance from crime. He was asked about his subjective experiences with the living situation of the (anticipated) time in which he was inside prison, and after he was freed from prison. The time for the interview took approximately 105 minutes, at a space yard of a mosque (Muslim place of worship). He was encouraged to talk about subjective experiences and was probed when important specific topics arose. All the interviews were conducted in the Malay language and served as a valuable supplement to bring new insights. This qualitative method is particularly suitable to study topics that are multi-dimensional, dynamic, contextual, and subjective, relatively novel and where issues relating to self-identity, and sense making are important (Smith, 2004).

2.1. The Present Study

By using qualitative methodology, the overall purpose of the present study was to gain a greater insight and understanding the changes in Hasan's behaviours before he entered prison, in prison, and after his release. We have three specific research aims. Firstly, we aim to explore and obtain in-depth descriptions of prisoners' experiences with the actual or anticipated moment before prison, in prison, and after release. Secondly, we seek to examine the reasons behind the respondents' behaviour change inside the prison; and finally the circumstances surrounding the prevention of recidivism to help re-entry and integration inside the community.

2.2. Participants

There were three participants in this study namely Hasan, Nasar and Zaki. But, Hasan was our prime participant because this study focuses on Hasan's significant behaviour changes. Nasar was the village chief. Finally, Zaki was Hasan's close friend and also his neighbour. All the participants were male and Malay residing in the Northern part of Malaysia. The information concerning these participants is listed in the following table.

Table 1 participants

Name	Age	Job	Qualification
Hasan, ex-prisoner	60 years	Self-employed	Illiterate
Zaki, friend	55 years	Trader	Secondary School
Nasar	58 years	Village Chief	Secondary School

2.3. Procedure

Initially, a verbatim transcription of the semi-structured interview of the old ex-convict was analysed using step-by-step (systematic approach) as described in detail in Smith and Osborn (2003). First, the interview transcript was repeatedly read to familiarize with the story. Comments were denoted of what was said during the interview and some initial interpretations were denoted too. These initial notes were analysed to find the nascent themes and formalize the main and sub-themes. At this stage, it is crucial that these themes reflect the view of what the respondent meant in the context. After that, these themes were arranged in a list to find relevance among them. The arrangement of themes required repeated procedure where the researcher constantly returned to the transcript to check whether the participant's phrases support the researcher's interpretation. This approach resulted in a final list of themes. It is worth noting that the researcher has to be involved to make sense of verbal accounts being analysed (Smith, Jarman & Osborn, 1999). Researchers should acknowledge their previous assumptions or understandings to understand and be unbiased to the phenomena under investigation, which is referred as bracketing (Smith et al., 2009) to obtain the trustworthiness of the research process. Moreover, to enhance trustworthiness of the findings, the technique of analyst triangulation was used by three different researchers (Patton, 1999). The first and second researchers, who analysed the transcripts, were males and Associate Professors in Education. The third researcher was male and a Professor in Education. He was not directly involved in the analyses of the transcripts using the systematic approach, but contributed to the comprehension of the emerging themes. The fourth researcher was male and a Senior Lecturer in Education. The fifth researcher was a doctorate student in Education.

Comparing the findings of two or more researchers who independently analyse the interview data provides an important check on selective perception and blind interpretative bias (Patton, 1999). The interview was done in the participants' mother tongue which was then translated to English.

3. Literature review

3.1. Environment Effect

Haney (2001) presented his view on prisoning and explained that humans have the natural adaptability to different conditions such as staying in a prison that has different living conditions, standards, and environment one is accustomed to. This is supported by human development theories which emphasize that human is affected by the surroundings and environment and thus create different behaviours either to adapt to the challenges or to fight against the challenges. From this, we can say that life in prison may be able to help prisoners recover spiritually and mentally but the environment should support the goal to heal the prisoners and enhance their psychological adaptation inside the prison.

In a study conducted by Singer (2012), the researcher gave details of the different challenges faced by the prisoner and gave detailed explanation, description, and adaption phases of the prisoner in prison. It is a different atmosphere and environment that one can imagine. The prisoner is kept inside an isolated and closed place for guilt that he/she commit against the community, family, law, even himself/herself. This creates a feeling inside the prisoner that he/she is relegated and treated as a lower social class figure. Inmates face this harmful feeling and shameful sense of humiliation as they face the community when they return to it. In prison, they are watched, supervised and under control of the authorities. They have no choice except to obey and adhere to the rules and regulations. Thus, a new behaviour is created for their own sake (Singer, 2012). Their personal traits and behaviour are either held back to adapt themselves to this new situation inside jail, or new behaviours are displayed due to surrounding implications. The researcher concluded that these changes are normal to human nature as the challenges

create new behaviour in order to adapt to the new environment. In addition, the psychological adaptation inside prison is a way to maintain the prisoners' mind, spirit and body.

The environment has a control over our attitudes and actions/reactions in our daily lives. If violence is rampant in an area, a sense of retaliation and revenge is probably revealed among the community especially when there is a great gap between the communities such as the poor and the wealthy. The poor will experience the sense of wanting having more money in a short time, the deviation towards drug abuse to forget or to live in imaginary rich life, and the feeling of humiliation among the marginalized categories of the society. Thus we can say that environment is one factor of the deviation of offenders or the relapse of ex-prisoners after being discharged. Supporting this view is stated by the Basic Behavioural Science Task Force (1996), "social, cultural, and environmental forces shape who we are and how well we function in the everyday world."

3.2. Self-efficacy, Agency, and Willpower Effects

Many scholars and academic researchers emphasized the importance of one's willpower or agency as a key element in changing the intention of criminals to go-straight and to quit offending actions. This area is thought to be a wealthy and noteworthy to further be investigated and explored in the way towards desistance from crime (Weaver, 2009; Sampson & Laub, 2005; Bottoms, Shapland, Costello, Holmes, & Muir, 2004). The psychologists, academicians, and researchers in this area have investigated the effects of self-efficacy and willpower of individuals and found that inmates can turn to be effective figures if they had the proper treatment and rehabilitation programs to change their beliefs to become productive figures, give guidance, and aftercare when re-entering the society. Supporting this view, O'Connell, Enev, Martin, & Inciardi (2007) pointed out that when the offender has the intention and want to change to become good figure inside the community, he or she will take further steps towards changing. This sense of agency will lead the offender to change with different mechanism. In principle, the change has come from within to make oneself continue to behave as one believes and not as a transient notion or delusion that merely crosses the mind. Furthermore, it is expected that when the offender returns to his/her community, the former member of crime would probably persuade him/her to return to the career or persuade him/her to relapse into criminal activities.

3.3. Family and Social Bonds Support

The inmate in prison faces lots of transactional feelings and psychological effects especially when they realize the new different surroundings, regulations, people, and lack of freedom to do what they used to outside prison. These changes, almost in all cases, have negative impact on the inmates that provoke new attitudes and intrapersonal and interpersonal adaptations mechanisms. Therefore, the reform systems and rehabilitation programs inside prisons become an important presence during this critical period of inmate's life. In addition, support from family and friends are very important to help the inmates to face these sudden changes and traumatic assault which can be done through regular visits, mails, and telephone calls. Notably, the social support, in many studies conducted, is found to be a reliable and valuable source to overcome severe effects of trauma psychological assaults and reducing its negative effects as noted by authors (Cohen & Wills, 1985; Sarason, & Pierce, 1990; Cullen, 1994; Biggam & Powers, 1997). In addition, Listwan, Cullen, & Latessa (2006) noted the importance of family roles in preventing relapse of the ex-prisoners and pinpointed the importance of the close bonds of family to maintain the continual contact with inmates while in jail.

Most people can become conscious of their own thoughts and behaviours after being influenced by other people's thoughts and behaviours and thus make positive changes in themselves. A person's thoughts are often the result of experience, and behaviour is often influenced and prompted by these thoughts. Beliefs, attitudes, and values affect the way people think and how they view problems. These beliefs can distort the way a person views reality, interacts with other people, and experiences everyday life, (Landenberger 2005). Therefore, the social and family bonds reside on the foremost of importance to formalize the way the person thinks and builds his beliefs and thought that eventually will be reflected on his behaviour.

Social support is divided into two categories and can be expressive or instrumental. The first is described as showing sympathy, sharing emotions, releasing negative feelings, and promoting self-worth and trust of oneself

(Listwan, Colvin, Hanley, & Flannery, 2010). The second type is identified as giving advice or guidance to the inmates or even offering materialized things. This kind of social support, of both types, strengthen the relationship between the inmates and the supporter resulting in the reduction of negative feelings of depression, despair, and loneliness and create a sense of security inside the inmate (Cohen & Wills, 1985). On the contrary, the cessation of family contact or relatives may provoke negative results on the inmates and cause them to suffer a lot resulting in deterioration of mental and psychological health being. The family and social bond were given a thorough importance in research and that made this study focus on this factor during the interview phase.

3.4. Religion Doctrine Effect

Religion is considered a significant element in guiding, controlling, and tuning the behaviour of individuals in societies as pointed out by McCullough and Willoughby (2009). It is a driver in leading or controlling the behaviour of people in every aspect of their life and as an influence of their decisions on health issues, business issues, social issues, or even in their tax payment, (Topalli, Brezina, & Bernhardt, 2012).

It is widely believed that religion is an effective means to reduce crime and to raise the self-conscience that eventually prevent or at least eliminate the crime in societies, as indicated by Topalli, Brezina, & Bernhardt (2012). In addition, religion has a strong deterrent effect on personal decisions to commit crimes or offend others in any means as the communities' values, traditions, customs, or rules are influenced by it (Gedicks and Hendrix, 1987; Fowler, 1985). Religion inculcates in its followers the idea and sentiment of punishment in the hereafter, if they deviate from its path and follow their own opinions (Kosmin and Lachman, 1994; Raven, 1999) and that creates a sense of self-mentor and an isolated boundary to commit sins or crimes. The human being is apt to deviation. However, if there is a sense of death or sever danger arises, the person is most likely aware of the consequences of his wrongdoing in the hereafter as indicated by many researchers (Osarchuk and Tatz, 1973; Ochsmann, 1984). Furthermore, religion has a strong influence to persuade, urge, and even control a person's intentions, decisions, and behaviour; thus act as a key influence to prevent crimes in the society by restricting the offensive feelings of human beings. Topalli, Brezina, & Bernhardt (2012) stated, "Much of that literature focuses on the ability of religion to constrain or control offenders by strengthening the bonds between would-be criminals and society, with the assumption that such bonds increase a person's loyalty to and acceptance of mainstream values (Akers, 2010)". These aforementioned reasons, in our view, make religion a strong influence to enforce and enhance the goodness attitude of oneself that eventually persuade ex-convicts to repent and resume normal life when re-entering the society again. It also controls the individuals to keep away from offending acts before drifting into criminal groups that eventually lead them to be members.

4. Findings and Discussion

The interview was divided into three periods of the prisoner's life, namely: 1) Period before incarceration; 2) Period in prison and 3) Period after incarceration. These were done to probe deeper into the prisoner's life in terms of environment and surroundings to enable the researchers to explore the reasons and factors that led to crime and to probe what helped in prevention of relapse after being released from prison. The investigation took into account the major change in that happened during his imprisonment that caused the sudden change and shift into realizing the guilt that had been committed. In addition, the diamond found in prison was the key that render the offender to hope that he would be released and become a good figure.

4.1. Period before Incarceration

This period involved the prisoner's life from childhood to adolescent. The size of the family was relatively small. He was living in a small village, in a small house with his parents and sister. His parents were illiterate but the relationship between them was almost good. The family was poor which led the parents to work as paddy farmers on other people's land. The parents left early in the morning, leaving their children in the house where there was not enough care for them, then return home exhausted in the evening. The children were always either alone or playing

with some other children in the village. In addition, there were some relatives to keep an eye to see if they are fine from time to time. Hassan said, “We are always alone, playing around, but somehow there are some relatives around that look over us. (We) just play with my friends, play “Gasing”...play Guli. If we are hungry, we eat “Janguih fruit or Keriang fruit.”

The ex-prisoner stated that he lacked nurture from his parents and parenting skills were not known at that time. He said, “They went to work in the morning and returned in the evening. They felt tired...They just did not care about me! Because it was common at that time.” He was not satisfied with his parents’ care, love or affection towards him; on the other hand, he accepted the reality that it was common in the community he lived in.

Education was not of his interest. The parents took him to school once and after that they had asked him to go on his own while they were in the rice fields. He used to go to school three times a week without having enough motivation to go there. He said, “It depends on my mood, if I want to go to school, I will go. Maybe (I go) three times per week.” He was not considering education or having any kind of career plan in his mind. After the age of 10, he quitted school and started to work by selling fish in the market, or delivering them to the customers.

The village chief stated that, “At that time about 90% of my villagers’ children did not go to school because the road, at that time, to school or town (was) very challenging; it was full of paddy fields and in some places the road was restricted by the jungle, the bushes, and bamboo trees. Most of us were poor at that time.” This shows that education was not of strong interest in the community at that time, and the facilities to encourage the children to go to school did not exist thereby the children could choose either to go or stay at home. This explanation reveals that culture and environmental surrounding play a role in shaping the attitudes of children and their future trend as we will see in the next paragraphs.

During his adolescent, at 17 years old, his father passed away and his mother took care of him. She had to work harder and that led to leave him move freely, especially with the absence of the father who used to advise him when necessary. He felt differently after the death of his father. He said, “Yes, different because when my father was alive, he did advise me to not do bad things, although he didn’t know what I was doing. But after he died, I felt more freedom to do anything I want.”

Nevertheless, he had the sense of responsibility to help his mother and let her have a better life standard. He mentioned, “Yes I realized the responsibility. I worked to help my mom too.” When he started to deal with drugs, his mother realized that his attitude had changed. She got the feeling that there was something wrong, and started to advise him. He did not listen to her at that time. This declaration reflects the sense of responsibility of the mother, but the carelessness and disobedience of the adolescent.

In another context, when asked about his sister’s knowledge of his drug business, he replied, “No. My sister did not know about my business because she got married early and left the house.”

The family social bonds were not enough to stop him from committing drug selling, even though the culture helped to straighten the attitude of family members. In addition, his best friend who was also his colleague admitted that Hassan was selling drug and he realised that. He said, “One day, when we were hanging out eating fruits, I asked him if he was selling drug, but he denied it. I felt somehow he was involved in that business and I advised him to stop before it got worse. But he did not listen to me and went away!” This acknowledges that willpower and self-confidence can influence any individuals to certain actions and attitudes, either good or bad, especially if they bring benefit to him.

The village chief, also one of Hassan’s father’s relatives, declared that Hassan had many friends in the village community, “Many people liked to be his friend. He is good looking and strong... if there was a fight among youngsters, he was always the one who won. Most of the people (were) afraid of him.” It is clear that he was an influential man and an important figure in his own small community that made drug selling easier for him. Talking about the way Hassan got to be involved in drug, the village chief stated, “Some of Hassan’s friends were bad. Some of them took drug and sold it as well. They managed to persuade him to join them; they told him, “If you sell drug, you will have a lot of money; and if you take drug, you will feel like you are in the heaven!” This is a strong indication that the environment and the friendship or social bonds inside societies, play a critical role in involving juvenile in drug abuse.

On the day Hassan was caught; his friend saw Hassan carrying a case and was leaving in a hurry. He pointed out, “I tried to catch up to him, but I did not manage to do so. That was the last day I saw him.” When he heard that he was caught, he did not believe that. He stated, “Hassan is a good person... somehow I do not believe that he had

been caught. This is because every villager in the village respected him. He was very helpful and kind with everyone!” This is a clear indication that a person may be good, but other factors may have influenced him to change his attitude and made him a criminal. The need and social pressure to become rich and live a highlife standard lead the offender to think of rapid and easy way to achieve this goal.

At the age of 20, he started to know about drug through his friend and the money that can be obtained from selling, trafficking, or distributing it around. Hassan insisted that he did not use the drug. He said, “I knew about drug from my friends. I did not use it... I only sell it because at that time I was so poor. I wanted to have a better live.” Poverty was the main influence towards driving him to drug trafficking. He wanted to have better life standard and to taste life unlike the poor conditions of his family. The chief also stressed that Hassan was not taking drug rather he was a supplier. He believed that Hassan did not take the drug because he only wanted to get more money and live with different life other than poverty. He said, “He became drug supplier, but he did not take the drug. He (Hassan) supplied Morphine to pushers then the pushers processed it and sold it to others.”

In addition, he got married when he was 20 years old. He shifted to another house to live with his wife when he was at the age of 24. He continued with drug trafficking until the age of 26. He intended to distribute drug to other suppliers in the main city with total quantity of 10325 gm of Morphine. The law was so strict at that time (Act 39 (B)) that stated anyone bosses 100 gm of Morphine will be sentenced to death. He knew that but continued until he got caught in 1978 when he was at the age of 26. Someone reported to the police with that he intended to transfer a huge quantity of drug to suppliers in Alor Setar (a city in Malaysia). The village’s chief said, “I knew the story when the police told me... at that time, there were 20 pushers and about hundred drug addicts around my area. Hassan got Morphine supply from Thailand and he supplied it to other places.”

The ex-prisoner did not have any sense of guilt when he was drug trafficking, at the age from 20 to 26, but felt happy for getting the money. He indicated that he was away from behaving religiously and was not performing the daily prayers that are believed to rouse the consciousness and the human feelings. He said, “No. No. No. Never felt it (guilt feeling). I was happy at that time. I also was not praying.” The religion was not attracting his interest nor became a priority in his life. First and foremost, the focus of his new career was only to get money and with whatever cost that the community will suffer from. This shows the great gap between poor and rich society and reflects the lack of social support provided from the government and private business sectors to the poor thereby increases the feasibility of law-breaking attitudes within the poor and creation of offenders with different motivations against society.

4.2. Period in Prison

The ex-prisoner had entered the prison at the age of 26 years old, and had a difficult time. At the onset, he felt depressed, despondent and a feeling of fear crept in after being sentenced to death. He started to feel strange inside this new environment, thinking of different things: his wife, the court and the death penalty, and the previous freedom he had. When he entered jail, he was just married for 8 months. That caused a lot of pain inside him. The rules and regulations inside prison were difficult to bear as he was not accustomed to obey commands since his father’s death. He stated, “I felt confined and depressed, plus being married just for 8 months.”

Slowly, he adapted himself to the new atmosphere inside prison. He started to make connections with other prisoners, established new friends, and everyone started to narrate his own story of being there. He declared, “I had friends. We exchanged stories. There were many prisoners in one room. Sometimes there were five and at other times forty prisoners but in a bigger room.” In this context the prisoner describes the adaptation process that took place and the stage of being an inmate is scholarly identified in many studies.

Several months being in prison, his conscience started to awaken, and a sense of guilt confronted him. He felt that life does not deserve all these pains and sufferings. He wanted to repent; this feeling was growing day after day; the prison, the death penalty, and leaving his wife after dreaming to establish a family made him to repent and go straight. He stressed, “I felt guilty when I got caught. I had a strong feeling to learn how to pray.” The willpower was strong to lead him to turn over a new leaf. When he was asked about if any person, including the religious teacher, influenced his positive attitude, he replied, “No, it is because I want to change, (even) before I knew the teacher... I felt that what I (have) done is really wrong.” The sense of guilt and the feeling that he committed crime

came because of both the environment in prison and his inner feeling; he confirmed that by saying, “Both, from my heart and from the imprisonment experience.”

A new inmate entered the prison, this person made the resolve to repent stronger. The inmate was a religious teacher who was accused of killing one of his students. This new inmate, started to teach the prisoners the importance of religion and being in the side of The Creator to help in overcoming these difficult times of life. When he was asked, “Why did you trust this teacher? Why did you listen to him?” He replied, “Because he was talking about religion... and I believe on that.” The teacher taught the prisoners to start praying, calling the lord and praising Him, to give faith to accept all what it comes from God and the final destination, the death penalty. The religious teacher was preaching inside the prison; they learnt from him everything to do in order to return to God. Unfortunately, Hassan was unable to read and write and he regret that. The devoutness inside Hassan increased especially after knowing how to pray and how to practice the teachings of religion. The role of religion has clearly changed the way of thinking in Hassan.

When the ex-prisoner was asked, “What made you trust and listen to this religious teacher?” He replied, “I was ready to repent and it was a decisive resolve to do so, but I was in need for someone to offer his hand to me, to support me, to encourage me.” He had the strong willpower to return to goodness and never commit this crime again. He joined this religious teacher’s group, and the change took place in his attitude and faith in God.

Hassan was asked if there were any other reasons to this change in his attitude and having the strong agency to quit crime forever. He proclaimed, “My wife, my sister, and my mother used to visit me every month. They were supporting me and always pray that one day, there would be a miracle which would take me out of this place. They strengthened my faith of My Creator. I felt being closer to the Lord of heaven”. It was clear that his family was another element for support and encouragement to take him away of this despondency and to empower his agency to resolve to quit and that was a guilt that he should repent from it. Even though the visit was once a month, it was of great effect on his change of behaviour. Supporting this, the chief of the village said, “When Hassan was jailed, his mother, his wife, and sister always visited him at least once a month. When his mother, wife, and sister wanted to go to the jail to visit Hassan, they would tell me.” Somehow, the village chief collected some money for Hassan’s mother and sister to visit Hassan because the distance to the jail and his house is about 40km far away. He stressed that, “Everyone in the village liked to help them because they all knew that Hassan was very kind to them and Hassan also liked to help them when he was out there before he get caught.” This declaration by the chief of the village clearly shows that Hassan was having economic problems and this forced him to take this path towards solving his poverty circumstance. Additionally, the family contact strengthened his willpower and self-efficacy to turn into a good person and these reflect the importance of social bonds in shaping desistance from crime.

Other than that, his mother told the village chief, “She was happy because Hassan was learning religion inside the jail from a religious teacher that he met in the jail.” The chief continued, “This is because, before Hassan was jailed, he never cared about religion. When I heard about that from Hassan’s mother, I felt happy for him, this is because, after Hassan’s father death I have considered Hassan as my own son.” This is a reflection of how Hassan was thought to be a good person among most of the villagers, although he committed this guilt.

On the other hand, his friend was also visiting him and still believing that Hassan was a good person. He said, “Although he got caught for selling drug, I still cared for him. I asked him about life in jail.” Hassan’s answer was, “I’m so sorry for not listening to your advice. Now I am learning religion. I want to be a good person...I don’t want to come back here.” Hassan’s friend commented, “When I heard that he will be discharged, I was thankful to our Creator because he gave Hassan the second chance to change.”

Returning to Hassan’s life before entering the prison, His friend added, “One day I heard that the village chief wanted to collect money for Hassan’s family. When I heard that, I went to the village’s chief and asked him if I can help him. After that, I was shocked because there were many villagers who came to help Hassan’ family. It looked like others really care about Hassan!”

When he was asked about his adaptation to jail, his feelings until he was discharged from jail, and if he established new friendship with other prisoners, he replied, “I felt fun, because there were many friends in there. Yes many friends. Somehow it made me think that what I did was wrong.” His attitude changed a lot, his willpower became stronger and a feeling of being deviated from the right path was hurting him.

When asked about the day of hearing the verdict, “Was there any hope that you will get free? Could there be a miracle that you will be free again?” His answered confidently, “Yes I felt that I will be free; I had dreamt 2 times

that I will be free. The first, there was a tall tree near the gate which I had climbed to jump over the gate. The second one I dreamed that I was driving a car, in front of me there was a bridge with a tiny board; then I passed the bridge to the other bank.” He continued, “And in Ramadan (Fasting month of Muslims where food and water is forbidden to take before sunrise until sunset), when I practice prayers and when my forehead touches the ground, I felt great relaxation and as though my Creator was blessing me. I confided in the religious teacher and he answered that the Lord of the Heaven is blessing my prayers!” He was asked, “Have you ever thought what you would do if you are released?” He answered with confidence, “I resolve to do anything that is good, any job, even if it pays less money.” Self-efficacy and willpower are the forces which drive one to resolve and that is emphasized scholarly with large scale in criminological studies.

4.3. Period after incarceration

During his stay in prison, he had fixed his confidence on himself and sent an appeal to the court. After 6 months, he was released, as there was not enough evidence to accuse him of selling drugs. The bad friend visited him and tried to convince him to resume selling drugs. Hassan refused the invitation. He commented, “Yes they had come to me, but I told them that I do not want to do it again. They never disturbed me afterwards.” This strong willingness became stronger after being in prison and learning to resume his faith in God and his confidence on himself. He took the resolve to quit drugs and this career that brought him to fake wealth and a life full of threats. In addition, a good friend had been visiting him regularly and advised him to stay away from that job and to perform more entreaties to God and he agreed to help him.

The village chief said, “When the day of his discharge came, his mom had come to me (village chief)...she told me that Hassan will be released today. After that, I went with Hassan’s mother and his sister to take Hassan home. On the way, Hassan’s mother had told me, “Pak Nasar, I do really miss Hassan... I want to hug him and I will cook him his favourite food when he is at home,” when I heard that, I just smiled to her.” This shows how much affection his family had for him after he was released. They did not outcast him because of his former offence, instead, helped him and offered him support, encouragement, and intention that they wanted him. The aftercare and social support shown by the family members and friends are crucial at the point of re-entering the society as it will foster his will to start with a clean slate; find a job and immerse in the community in different productive ways. The chief remarked that Hassan changed and it was evident since the day of his release, “One day in the morning after Hassan’s discharge from jail, he had come to me and asked me if there was any job that he could do. That made me happy! Besides, Hassan always went to the mosque. He did show an excellent result of being a good person.”

In another context, at the time of the hearing in court, his friend was so eager to celebrate Hassan’s release. “I went to Hassan and hugged him. Alhamdulillah (Praise be to God).” That was a good indication that Hassan was in nature a good person but there were influences that had pulled him to be in a pitfall of fake happiness. The need for money, poverty, and bad influence deteriorated his good nature and rendered him a criminal. Additionally, his friend added that the presence of Hassan in the village changed the state of the drug sellers and thieves. He stated, “There were much robbery, and many people selling drug around town and village. However, after Hassan got out, the robbery became lesser, as well as the drug selling. It was believed that they were afraid of Hassan.” He added, “Besides, Hassan liked to invite others to go to the mosque (place to perform prayers of Muslims). Before he got out from prison, I was the imam (the one who leads other in prayers) but now Hassan takes over.” That is a strong indication of his complete change inside jail that made him a leader of goodness and became a pious person.

5. Result

The character under investigation, Hassan, had a difficult childhood, lacked education, poor parenting standards, and was influenced and surrounded by bad people. He stated to Ustaz Abdul, the religious teacher and inmate, that he, “never went to school, because it was very far. “The road was also bad.” Poor parenting has crucial consequences not only for the individual, but also for the family and the society as a whole. It could happen because of socioeconomic deprivation. In Hassan’s case, poverty played a strong role that derive the attention of the family to look for the essential needs and neglecting the needs of raising children, sending them to schools, encouraging

them to behave in a good manner and not to drift towards bad people. Pool (2003) stressed the importance of a mother in raising children and to provide social needs to children, but poverty pushed the parents, and mother specifically, to find jobs and be away from their children which in this case had impacted their son's attitudes and changed him to be offenders. Social and family bonds are crucial in the ex-prisoner in terms of his attitude before, inside/outside prison, and after incarceration. A leader of prison reform, Dr. Harry Wexler, who stressed that prison-based drug abuse, is effective only when it has an aftercare which leads to reduction of recidivism, supported our findings. In the case of Hassan, he would have not been able to continue to turn over a new leaf without continual follow up to encourage him to be a useful figure in the community. The family bonds and social contact helped him in this regard.

The need to change the environment to a more stable circumstance, essential needs to live, and laws and regulations to comply with, or to face direct punishment, would affect one's attitude. When Hassan entered prison, the environment changed totally where new faces and new characters entered his life. In addition, being in the environment that provided facilities for the inmates to be educated and rehabilitated had raised the positive awareness level of Hassan which helped him to create new motivations towards life and the maturation of self that helped in understanding the negative side of a person. The final influence of a prisoner's change of attitude is the organization or the prison system. It can change the way a person is acting or interacting with others in a systematic way and to behave in a positive manner, (Sparks, Bottom & Hay, 1996).

The final finding that supports the Desistance theory is that agency and willpower with strong belief are primary mechanisms for changing one's behaviour and to desist from crime. For example, if the offender realizes the positive outcome of desistance, he is perceived to have enough awareness of controlling himself. Consequently, this leads to prevent relapse and helps him to immerse in his society well.

6. Conclusion

The present paper attempted to probe the factors that lead to criminal activities and careers. The interview was based on open-ended questions to explore deeply the hidden side and circumstances that surrounded the crime development. The investigation encompasses the childhood, the juvenile and adult periods of life of the ex-prisoner. This, in our view would further explain the complete picture of the real factors that lead to crime. The diamond found in prison with its several facets is enumerated as follows: 1) The return to oneself, 2) The realization of the guilt, 3) The resolve to repent and realization of the value of desistance, 4) The raise of self-efficacy and awareness of self-control to live crime-free life, 5) The discovery of the fake vision of being rich by committing crimes, 6) The realization of social support and guidance inside and outside the jail, and 7) The self-esteem to monitor oneself of what should be or should not be done in all life aspects of life that does not harm anyone.

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